TOWN & COUNTRY CHURCH

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No. 65
November, 1950

Pioneering with the Bible College of Missouri

SETH W. SLAUGHTER

• The rural church program at the University of Missouri stems from two sources: Dean Carl Agee of the Bible College of Missouri was keenly alert to the decline of the rural community including the church, and the leaders of the College of Agriculture at Missouri were just as aware of the small number of college graduates who were willing to attempt to live in the rural community.

After a number of informal conversations between the two groups and a growing sense of the dual responsibility involved in finding a solution, it was agreed that the Bible College would call a person to be Extension Minister and through him both institutions would cooperate in exploring the possibilities of setting up a balanced program for the training of a rural ministry. It was mutually agreed from the first that the rural minister should have a thorough knowledge of the sociology of the rural community as well as the principles of basic agriculture, the latter to be furnished largely by the College of Agriculture.

Pioneering

The College accepted this responsibility and a curriculum was evolved which would permit a major in rural sociology, forty-eight hours of science and agriculture, twenty-six hours of religion, and the remaining time in related courses, the College of Agriculture granting a B.S. degree to such a student. This curriculum is continually under study and will be amended from time to time as experience indicates that it should be. Both colleges realize it is an experiment and want to keep the curriculum open to critical analysis.

The twenty-six hours of undergraduate religion are taken in the Bible College. The Bible College has set up one year of graduate study in religion which requires thirty-four hours of credit. The College originally called the degree "Master of Rural Religious Life." The College is now studying the advisability of changing the degree to "Master of Arts in Rural Church." The degree will be given by the Bible College.

The Bible College hopes to attract many ministers who have completed their undergraduate or graduate work and would like to gain special knowledge in the field of the rural church or in rural sociology. We can also offer them basic courses in agriculture.

Human Need and Community-Centered Program

The church does not exist for its own sake, but as an instrument to aid man find and have companionship with God. It can be seen at once that with such a philosophy the program would have to be human centered and not church centered. The leaders of the Bible College have for several years felt this was the scientific approach to the problem of life.

The church-centered program has resulted in an overchurching of the rural areas on a competitive denominational basis with little or no consideration of the life of the membership in the larger community. Many now feel that this approach has contributed to the decline of the rural community and to the present disintegration of thousands of rural churches. The focal point of the Bible College program is built on the philosophy that religion should be open to the entire community on a non-divisive basis.

The economic resources of the average rural community will only support one religious institution. But with the Bible College the determining factor is not the economics of the situation, but the integrated life of the community that should be given priority over all other considerations.

The Emergence of a New Community

The emergence of a new community is being described daily in

our social journals with its centralization of schools, trade centers and cultural activities. It is a common feeling that the church should be a leader in the formative days of this growing center. As there is a natural unification of the service organizations in the life of the community so there is need of unification of the religious institutions that serve it.

The new type of minister and church will include all phases of the life of the people in its concern. It will be alert to the effect of electrification, balanced farming, soil conservation, cooperatives, and whatever may be the need of the local community. On the other hand our program is set up on the philosophy that the leaders of the local farm organizations should take just as positive an attitude toward the values and necessity for the religious and cultural phases of the community as they do for the economic. We believe that stewardship of soil and character go together. Both belong to God. Instead of proclaiming a message to a small select few the church has an obligation to the entire life of the community. All activities and services should be of God. The minister in this program must be alert to the developments in religion and agriculture and should attend institutes and short courses at every opportunity.

We are happy to report that as county extension leaders find that they can call upon the Bible College to furnish the vision for the program that should be carried on by the churches they are asking us in scores of counties to be a part of the annual meetings, and frequently use us in a special program.

Here again the church gains immensely through its community approach. The College of Agriculture uses our faculty extensively in all its annual meetings of the extension agents. We also have a very cordial relationship with the Missouri Farmers Association which has over half the farmers in the state in its membership. All of these organizations and others in the state realize that the stewardship of character is just as important as the stewardship of soil.

Extension Ministry and Supervision of Student Churches

Our program opened with an extension minister as it had to be demonstrated that there are rural churches ready and willing to enter into such a program. He also had to enlist a few young men who would enter the College of Agriculture and work in these churches as student ministers. This work was carried on for three years very successfully by Gene Wetherell.

By the end of that time it was necessary to employ someone to teach and supervise these students more closely in their academic work. Vladimir Hartman was called for this purpose as he had a B.D. background in religion and is finishing his thesis for his doctorate in rural sociology.

During this winter a third person will be added to the staff in the capacity of extension minister in Christian Education. James D. Wyker is to come to us to lead in this program of carrying the training to the ministers and agricultural leaders who are already in the field. The College has four other persons teaching religion in the University who will give the academic courses required.

The program requires that all students under supervision in churches must take class work in the Bible College in which the organization and program of the local church is thoroughly studied and progress reported. Before a student can receive the Master's degree he must complete a comprehensive survey of his community and chart a complete program for the next one to five years suggesting the methods of approach and the resources to be used. Whenever a student is placed in a church it is understood that the Bible College will act as a consultant with the church and the student.

The College does not draw a line between the county seat, village or open country church. It believes very strongly that any minister who serves in any one of these churches should have the basic philosophy expressed in this article and should attend short courses in agriculture and institutes on the rural church at regular intervals.

The day has passed when the pastor and the church can forget they live in a distinct community. Their task is to Christianize every force in the area. This will call for definite church membership of the largest number that can be reached.

The Enlistment of Rural Ministers

We believe the real test of the rural program is going to rest on the ability of the church to enlist young men and women for the ministry in the rural area. We believe we can revitalize the churches so that they can support a real program. We are hopeful that the spiritual vitality of our churches is high enough to challenge a significant number of the finest young people for this needy field. We believe the College will have to stimulate the churches and point out the need and the opportunities of service. Much of this enlistment will have to be on the same motivation level as those thinking of foreign missionary work.

Your Church

• "Too many of our rural church buildings are the weather vanes of lack of spirituality, vitality and vision." This statement was printed in a church bulletin, and Paul D. Sather, commenting on it in a recent issue of the *Rural Lutheran,* urges "careful caretakers of God's house" to take a survey of their church properties and try to make them reflect, by being in good repair and well painted, the inner life and stewardship of the church members.

Your Harvest Festival

• If you have overlooked ordering *An Order of Service for a Harvest Festival* for this year, you may still secure copies from your denominational board or from the office of the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5c each; 100 copies, $1.00; 250 copies, $2.05. Carriage extra on quantity orders.

A Rural Church Brotherhood

RANDALL A. FORDHAM

A rural church can have an active Brotherhood. Farmers are busy people but they are finding more and more time to do the things they like to do. Modern machinery has shortened their day's work and modern transportation permits them to take more active interest in civic life. The rural church has a golden opportunity to enlist this "excessive man power" that once was lost in the drudgery of farm chores. One way is through the men's Brotherhood.

Every church ought to have some kind of an organization for men that goes beyond the Sunday school class or the worship service. Our women have long worked cooperatively in a Ladies' Aid society or a Guild. Why not let the men have joy in an organization of their own? Our church faced this proposition some years ago. Today, the Brotherhood is a firmly established part of our church.

The Program

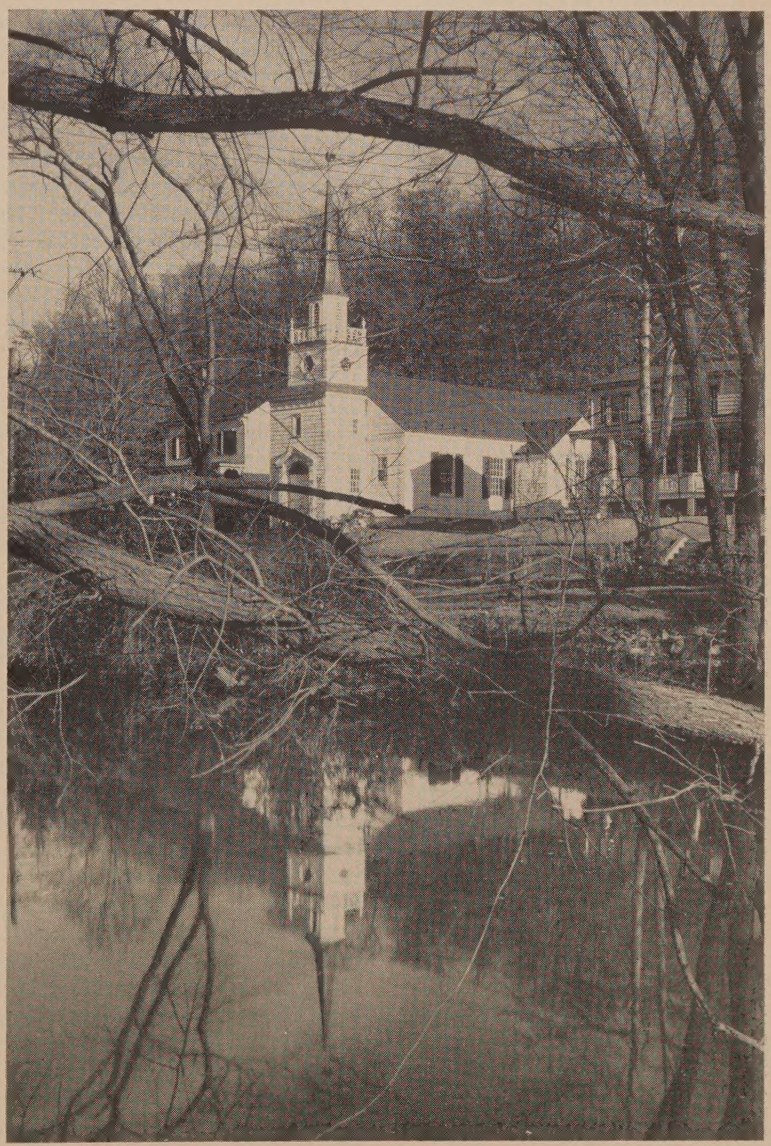
The pattern of our organization is simple but efficient. It has proved its worth over a twelve-year period. Since our men have more time available between corn harvest and spring planting, we plan to hold our meetings from November to March. The dates are carefully selected at a planning session during the August lull.

At the planning session the program for each meeting is carefully planned—one person to choose a speaker; another to be responsible for the music. Our programs are kept simple with only these two features —speaker and music. However, there is no limit to the quality or variety of each. It is not difficult to get men of outstanding ability to come to speak to our Brotherhood. The better the speaker, the more men we may expect; and the more men, the better the speaker. We have had doctors, lawyers, business men, politicians, detectives, ministers and representatives of other interest groups. By rotation of the "one-man" committees every capable man has had a chance to secure a speaker of his choice. Knowing his turn will soon come he may have a speaker in mind for months before there is an opportunity to present his name. Often the speaker comes without charge, although sometimes we pay a good price to get the best.

Fellowship Dinner

Every meeting begins with a banquet. For this the men pay $1.00 per plate, often bringing guests for whom they pay the same rate. Seventy-five cents of each dollar goes to the group of women for the preparation of the dinner, while twenty-five cents is retained in the Brotherhood treasury for the expenses of the program.

The Women's Guild is divided into four groups, each group taking responsibility for one dinner. The last or fifth meeting takes the form of a "Father-Son" banquet, and all work together to make this dinner a festive occasion. The adage, "The way to a man's heart is through his



First Dutch Reformed Church, Piermont, New York — *Harold Lindner, from A. Devaney, N. Y.*

stomach," is still to some extent true. Our women have gained a reputation of serving plenty of good food, and this goes hand in hand with a good program to attract a good attendance.

The New Building

Our Brotherhood began in the crowded rooms of the parsonage basement. Last year we moved into the $28,000 new addition to our former one-room church. We are very proud of the spacious dining room and modern kitchen in the new building, as well as the upstairs class rooms. Without the Brotherhood it is doubtful if the new building could have been built.

Many men in the community became acquainted with our church through the men's meetings and later became active members.

What the Brotherhood has done for us it can do for other rural churches!

"Guidance in Program Planning"

• Town and country pastors and their councils of administration will find this little book of goals and methods helpful in working toward more effective service in their churches and communities.

Guidance in Program Planning was prepared by Benjamin H. Cain, director of town and country work for the Evangelical United Brethren Church. Outlines are presented for guidance in working toward the ideal church program. The author directs one's attention specifically to the following achievement goals: Worship; Evangelism and Church Development; Stewardship and Finance; Christian Education; Building, Equipment and Grounds; Missionary Education; Leadership; Fellowship and Recreation; Publicity; Literature; Social Action; Counseling and Visitation; and Community Cooperation. A brief bibliography follows each section.

This book may be procured from the Department of Church Extension, Evangelical United Brethren Church, 1426 U.B. Building, Dayton 2, Ohio, for 25 cents per copy.

God Gave Us the Soil

IDE P. TROTTER

• We in the rural community have an opportunity that no other group has to preach that the soil is not only primary in God's order of creation but that it is fundamental and primary in all life, human and otherwise. We can preach that the soil, as the first earthly creation of God is sacred. I then would preach and with all the emphasis I could muster the fact that the soil, in a very vital sense, is irreplaceable. So far as we know, if the soil that God has given us is allowed to be completely wasted or destroyed, there is no basis for hope that it can be replaced short of another creation.

I would emphasize the fact that God gave us the soil to use. The soil is, in my thinking, God's means of supporting life on earth. There is no other means whereby life can be maintained other than through some direct or indirect use of the soil He has given us. He has placed in us a trust that we use the soil efficiently and permanently. We are not only charged by God to use the soil effectually, but should we misuse it in any unnecessary manner, we are responsible to God. I can very readily say that we are mocking God if we misuse the soil.

We should use this heritage carefully, and in doing so we are honoring God and preserving His earliest creation.

We come to the application of science in the use of the soil in serving God and our fellowmen. I believe that, after all, science strives only to reveal to us God, working in and through His creations. If we will be critical and analytical, we will recognize that when an ordinary human being discovers some new force in the world, such as the atomic force, we are not permitted by any logic of reason to feel that that force has just momentarily been created so far as we know. The potentialities of that force have been there in front of us and available to us all the time. In other words, God's laws for the operation of the universe which He created have not changed since they were laid down when Earth was created. What we are constantly doing is striving to find what those laws and possibilities are, and as we uncover one after another, we are striving to make use of them in a sound constructive manner. Our purpose as it relates to agriculture is to find out what God's laws are with relation to His creatures and His creation, and how we may make use of them.

Our physicists tell us that the only real source of power is God's sun. They tell us that that power is created by a means of which they are not sure, and that it is transmitted to the earth through invisible waves. Yet with all our machinery we are not able to go out and capture all the power of the sun. But God created it and made available to us green leaves which are constantly capturing and providing us with God's power.

A leaf captures God's power, converts it through its plant processes into material which finally creates our coal, oil and all other sources of power which we know. When you operate your automobile, you are actually running on power that was originally captured from the sun by a green leaf. This is another connection between soils and souls that is vital to us. It is, I believe, as great a miracle as has been recorded anywhere.

May I, in conclusion, say to you that our great privilege as agricultural workers and rural preachers is to preach God as being revealed in nature around us, as the Creator not only of ourselves but of all that we deal with, and that we are His servants in the use—not the abuse—of those resources.

—From an Address at a Rural Church Conference

The Country Doctor Shortage

• The community of Canton Point, Maine, raised $1,000, and posted it as a "come-on" fee for a doctor to practice there. A committee of ten had, after four months of effort, still failed to find a doctor, *Country Gentleman,* Philadelphia, reports.

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The Rural Church—a Fellowship of Families

EDWARD W. GEBHARD

• One of the chief strengths of the rural church is its ability to minister to the needs of individual families within its fellowship. Usually everyone in the family goes to the same church. They go together, and everyone knows their relationship, and knows of important events within the family. The warm, inclusive fellowship of the rural church ministers to the needs of individual families and enables them to grow in the love and knowledge of Christ.

Jesus would feel at home in such a family church. For when he sought a way to translate his great truths into simple speech, he used family words. He called God his "Father," all men were his "brothers," and the power upon which he depended to transform the lives of individuals and social groups is the power which establishes the family and nurtures it.

All Ages Important

The strength of the rural church is its families. The program of the successful rural church is a family program. Where the country church is meeting the needs of the entire family and is strengthening the spiritual foundations of family life it is flourishing in an unprecedented way. However, the family pew even in the rural church is full only when the service of worship meets the spiritual needs of most of the members of the family. They want to find in the church service not only mental and spiritual grist for mother and father, but something of value for adolescent Jim, ten-year-old Junior, and six-year-old Susan. The problem of building a service of worship and preparing a sermon which will meet the needs of all ages is a challenge indeed to the wisdom and ingenuity of the rural minister.

A Family Program

The rural Sunday school is a family affair also. The fact that there are few classes, that they are "broadly-graded," and that ideal classroom space and equipment are rarely available, does not mean that intelligent, well-prepared teaching need be lacking. The excellent guidance materials provided with denominational church school lessons, the county leadership training enterprises, and the correspondence training courses for church school teachers, have put self-improvement opportunities at the door of every church school teacher.

The wise village and rural church will make every effort to maintain a family church school, where parents and children all find a happy learning experience. The school will be graded to the extent permitted by natural age groups and available space.

Spiritual and Social Needs

The live rural church will build other family fellowship elements into its program. It will have family-church nights, where motion pictures, slides or other audio-visual resources are used for program enrichment. One church, sensing the need for recreational outlets for children of the community, opened the church basement one evening each week for "funshop" nights. Before long several parents joined the children to supervise the activities and to try their own skills. A "fun night" fellowship for family groups soon developed. And the finest fruits of that effort were not the collection of creative handcrafts produced by both children and adults but rather the wholesome, joyous attitudes the families developed toward the church.

One minister sets aside during Lent two nights each week which he calls "the pastor's family nights." He is available to individual families of the parish on these nights to come into their family circle for counsel, worship, and fellowship.

In another parish the pastor's family set aside Sunday afternoons for

family outings. Frequently they invited other families—particularly those who needed friendship and encouragement—to go with them for tobogganing and a pick-up supper, or for a nature hike and campfire picnic. The fellowship was informal and enlarging, and Sunday afternoons became the time that families of the church did things together.

Weak Points

One of the weaknesses of the rural church is that the fellowship which should include all who need its sustaining strength is frequently exclusive. "They know where the church is. Let them come!" said the chairman of the board when the minister suggested a program to enlist the unreached families of the community. The population of America during the past decade has been a mobile population. Every village and farm community has had its quota of newcomers. Frequently the rural minister finds his greatest problem is not to win the new family to the church, but to win the church to the new family. And the rural church which refuses to open wide its doors of fellowship is already a dying church even though the pews may be filled on Sundays.

Present programs of fellowship evangelism, of systematic lay calling, of church school outreach, are quite as necessary to the village and rural churches today as to their sister urban churches. That these programs are more difficult to accomplish because of the psychological barriers against accepting newcomers does not minimize their importance to the future of our rural churches.

Church Families Can Change Communities

Families working together in the village and rural church can often change the atmosphere of their communities. One person or one family may feel impotent indeed before the onslaught of some social evil. But a fellowship of families, thinking, working, and worshipping together, can curb destructive attitudes and influences and encourage constructive elements in communal life. Because of the more or less homogeneous and simple nature of the rural community, the village and rural church has the satisfaction of making its Christian influence felt in a very tangible way. And Christian families, working through their church and through other agencies of the community, can provide the recreational and social outlets for children and youth which will build character and strengthen family life.

Where the rural church is an inclusive fellowship of families the Kingdom of God is beginning to find expression in the lives around it.

—Reprinted by permission from the *International Journal of Religious Education*

Church Vocations

• "Numbers of able youth heading for church vocations have never been so great in the history of American Protestantism," reported Dr. John Oliver Nelson, director of the Commission on the Ministry of the Federal Council of Churches, at a recent consultation.

Decisions for church vocations are being made in college years rather than earlier, conferees agreed, pointing to the high proportion of engineers and other technicians entering seminaries. Technically-trained applicants for seminary make new demands upon the curriculum.

The fact that since 1945 a half-dozen denominations have changed their structure to give an important place to enlistment programs was high-lighted. "Our greatest effort during these next few years," said one leader, "will be to help pastors interpret church vocations among families in their churches and to confront youth with the most dynamic representatives of church vocations themselves."

Following this suggestion, the consultation asked that the Federal Council of Churches' Commission on the Ministry and the American Association of Theological Schools push forward development of a manual for parish enlistment, increased sharing of vocational testing techniques, area conferences on church vocations, church job analyses, and continuing coordination of denominational efforts in publishing and other programs.

In-Service Training at Green Lake

• A spring interdenominational short course for rural pastors will be held at the Rural Church Center, Green Lake, Wisconsin, April 4-19, 1951.

These sixteen days of intensive training will be under the direction of the best faculty available. Some of the leaders will be Thomas Alfred Tripp, Congregational-Christian Church; M. E. John, Department of Rural Sociology, Pennsylvania State College; Ralph L. Williamson, Rural Church Institute, Ithaca, N. Y.; Alan Darling, Pastor of the Presbyterian Church, Oswego, Illinois; and Mark A. Dawber, formerly executive secretary of the Home Missions Council, and now pastor of the Community Church at Long Beach, N. Y.

This course is sponsored by the Wisconsin Council of Churches, in cooperation with the Home Missions Council of North America and the Rural Church Center. The cost per person for the course will be $4.00 per day; or cooperative living arrangements entered into by the registrant may reduce the cost to $2.50 per day; or special arrangements may be made for scholarship aid up to a total of $1.25 per day.

Applications should be addressed to Ellis H. Dana, Executive Vice President, Wisconsin Council of Churches, Inc., 308 Washington Building, Madison 3, Wisconsin.

Developing Personality

• "The basic purpose of the family farm centers around the development of mature personalities," writes E. W. Mueller in a recent issue of *The Rural Lutheran*. "Personality is the by-product of living," Mr. Mueller says. "The farms of America must try to produce people who are physically, emotionally, intellectually and spiritually mature."

Mr. Mueller believes that the family farm offers many opportunities for the achievement of this objective but that "community action and cooperation" can contribute much toward the production of mature personalities. He urges rural churches to meet this challenge.

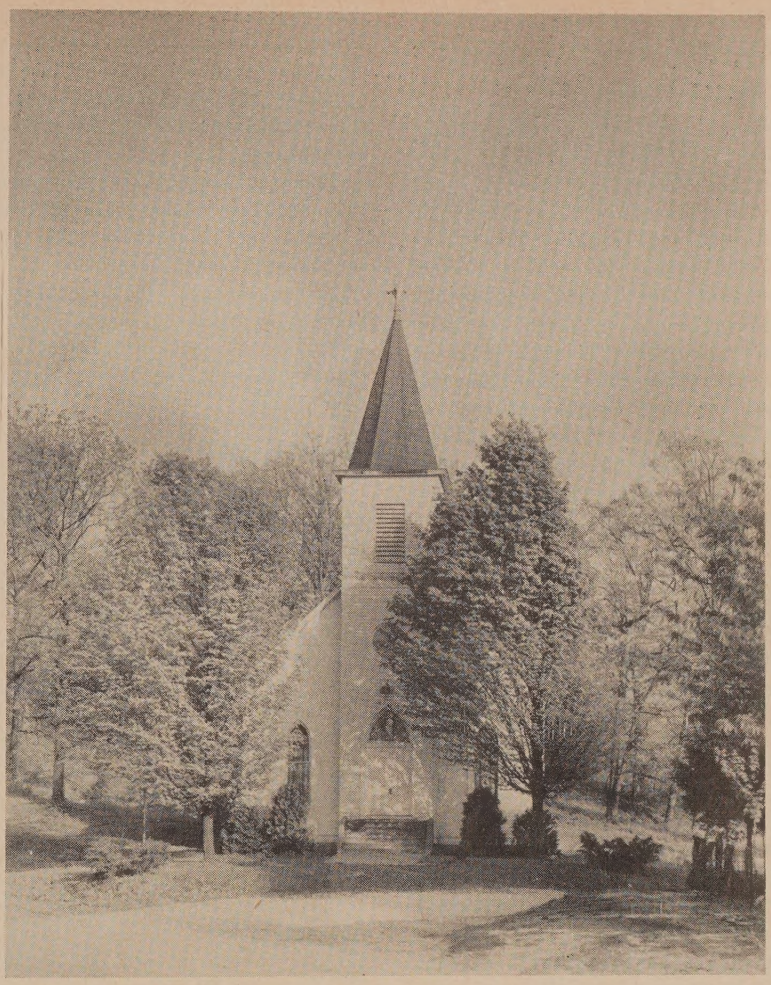
The Church in Frederick County, Maryland

A study of *Rural Social Organization of Frederick County, Maryland,* has been published recently by the Agricultural Experiment Station of the University of Maryland in cooperation with the Bureau of Economics of the United States Department of Agriculture. The material was compiled by S. Earl Grigsby, social science analyst with the Division of Farm Population and Rural Life of the U.S.D.A., and Harold Hoffsommer, professor and head of the Department of Sociology, University of Maryland.

The study reveals that outside of the cities of Frederick and Brunswick the families of Frederick County are basically rural in their characteristics and have a farm heritage. The county's agricultural economy is predominantly dairying.

One section of this study concerns "The Church," Frederick County's most important institution. Here, three out of four churches are located in rural areas, and they average from fifty to ninety members. The scarcity of rural ministers and lack of financial support have made it impossible, however, for many of these rural churches to hold services every Sunday. Some of the ministers serve two, three and even four churches. "Thus, for many of these rural people, the opportunity to attend worship services at their own church or to send their youth to their own Sunday school is offered only twenty-six or fewer times a year." Some churches are jointly used by two denominations—each using the church on alternate Sundays.

The rural churches in this section are generally carefully maintained and have a solidarity in membership which makes their "effectiveness as a social agent working for the betterment of the rural people greater than is often realized," the compilers of this study state. Few of the churches, however, have any form of youth organization other than Sunday school. They depend upon other organizations and institutions for the furtherance of rural social life.



Presbyterian Church, Guston, Kentucky *Photograph by Herbert Troutman*

Art in Rural Life

ALLEN EATON

• If we are to build in America a rural civilization finer than the world has ever seen, we must bring into it a greater appreciation of beauty both in the things which we do and the things which we enjoy.

Country people want the arts to occupy a larger place in their lives and in their work. They have, many statements to the contrary notwithstanding, shown a real love of beauty.

But if the arts are to become a vital part of country life the initiative must come from the country people themselves, and the arts must be expressive of the rural scene and rural work; they must be rooted in the soil, and not an importation of an urban concept of art.

If we are to develop a genuine understanding of rural culture we as country people must learn to see our surroundings through the eyes of the artist and do our work with the soul of the artist.

This will bring in a new idea of beauty, a new definition of art in which all people may take some part, for art is nothing more or nothing less than the well doing of something that needs to be done.

This simple but sound definition of art will help us to see beauty in

our daily surroundings and to express it in the doing of simple things.

The Work of God

The country is the natural setting for the arts. It is here as in no other place that Nature, the work of God, and Art, the work of Man, meet with possibilities for harmony which neither has alone, but which united give beauty its highest expression.

Although the initiative to give beauty and the arts a larger place in the country life must come from the people who live in the country, yet the task, if I may call the enrichment of country life a task—I would rather call it an adventure—will require the thorough cooperation of both rural and urban people. And it not only will require it but deserves it.

And may I add that the rural population of America will never be adequately prized either by itself or by the nation as a whole as long as it measures its own worth entirely or mainly in terms of economic achievement. Agriculture broadly speaking is not merely a way of making a living but largely a way of building a life. When we think of farm life in this way we begin to inquire what are these elements that make it worth while and sooner or later—and I fear that with many of us it is a little later—the value of beauty comes in, beauty either created or enjoyed.

Cities Can Help

The reason why the carrying out of any rural program involving the arts will require the cooperation of the people of the cities is because it is the cities which at the present time have the facilities for reference, for research, the libraries, the art galleries, the museums, the foundations, the art schools, and much of the trained personnel that could be utilized (if properly directed) in the great work before us.

These forces must be utilized without allowing them to dominate the situation. The rural people of America need all the help they can get from any source in building up a worthy life and a worthy culture. But the main point in building up this standard of life and living in which all the arts are to play a greater part is to see to it that it is a real, an indigenous rural culture, and not the transplanting of a second-hand city concept.

There is one thought on cooperation between country and city that I think very important, that is in reference to our definition of the rural population. "Rural people" to my way of thinking include a lot of folks who are not "dirt farmers," as country people like to designate the real farmer.

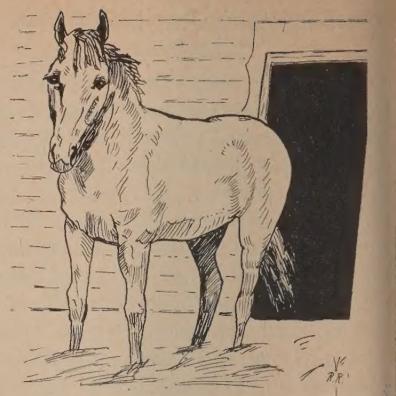
"Rural People"

There are many, probably several millions of folks living in the city who are in reality "rural people." They are people who have lived a part and oftentimes a large part of their lives on the farm. They remember the farm scene, the farm work, the farm folks, and thousands of them would go back to the farm if they could. They will always be in their hearts and in their minds "rural people," and when we are looking about for the forces we can count on to help us build up an appreciation of country life and to join us in efforts to enrich country life by an infusion of the rural arts, I think we should include in our list all those wherever we find them who are genuinely concerned about rural life and invite them all to help advance our program.

While it is true that much of our great heritage of beauty belongs to both city and county dweller, there are certain things, many and beautiful, which belong particularly to the country, and these we should especially encourage: things made of materials native to the country, designs and motifs growing out of the country, and objects which express something of the locality from which they come.

Woodpiles and Haystacks

It is not the thing that is done which makes an object a work of art, but the way in which it is done. It may be a painting on canvas, it may be a piece of sculpture in marble, it may be a cathedral in stone, but it may also be a woodpile or haystack.



The words, "Woodpiles and Haystacks," are not only descriptive of two often beautiful features of the rural scene, but are symbols of all farm and rural handicrafts.

If I were going to make a case for the woodpile or the haystack as a work of art I would begin by showing you paintings which famous artists have of them. There would be Corot's paintings, The Wood Choppers, and the Fagot Gatherers; Millet's Woodpiles; Monet's Haystacks at Evening; Riviere's Haystacks in Brittany; Carl Larsson's The Barnyard; and The Last Load of Hay by our own George Inness.

Then when you were in the presence of these great masterpieces of painting, drinking in their beauty, enjoying the atmosphere and the charm of rural things, if you seemed interested enough, I would try to tell you gently and persuasively of the esthetic qualities of my woodpiles. I would tell you of the beautiful American beech which though in perfect condition went down in a great sleet and wind storm near where I live, and while the others were figuring on how to get it out of the way at the least expense, I offered to do it for nothing if they would give me time to study the tree and work it up at my leisure. Well I got the job—I get a good many jobs that way, doing them for nothing.

Perhaps all of you will not know the satisfaction which comes to him who cuts his own wood in the autumn and brings it home for the long winter evenings ahead. He who does this is warmed thrice by the same wood, once in the forest, then at his woodpile and finally at the

mily fireplace, a wonderful econny which too few men can indulge .

eautiful Possessions

But apart entirely from the fraance of the cherry wood, the sound the crackling spruce, or the steady urr of the burning beech and apple, nd the feel of warmth as the fire azes and the blue smoke floats up ne chimney, it is also the picture hich my woodpile makes out in the ack yard that gives it a place in my atalogue of beautiful possessions. I rish you could see the great smooth lver grey beech logs in autumn, the rown, almost black flecked bark of ne cherry, the warm red and yellow cales of the spruce, and the grey, an, and green of the apple limbs, ll piled together, and hopping long them a wood thrush or a robin.

I believe that the highest and best evelopment of all the arts in Amerca will come through an appreciaion of beauty in those things with vhich we live day by day. I believe hat a large number of our people vill never experience the pleasure, he inspiration, and the solace of beauty in man-made things unless hey get it from their home surroundngs or from creative work which hey find close at hand.

To include the common things in our definition of art, or as the poet night say in our catalogue of lovely things, does not mean that we shall leave out oil-painting, marble sculpture or stone cathedrals. We shall include them all, but in addition to cathedrals we will make a place for beautiful simple churches such as one sees in New England; log cabins, such as one sees in the highlands of the South and in the West; some barns from Pennsylvania; stone bridges; rail and picket fences; cottage flower and vegetable gardens; carefully laid-out wheat and corn fields; and many other well done things, including woodpiles, haystacks, homemade furniture, hand loom weavings, patchwork quilts, and even jellies and preserves in attractive containers.

I know there are those who will object to including so many common objects in a catalogue of the arts, but when a common thing, serving a useful purpose, is done in an uncommon way, is wrought with imagination, good craftsmanship, and a sense of beauty, how can we fail to give it a place among the arts? For what is art but the well-doing of something that needs to be done?

Presbyterian Manual for Town and Country Churches

• The Department of Rural Church of the Board of National Missions of the Presbyterian Church, U.S.A., has recently published its third edition of *A Manual for Town and Country Churches.* It was prepared by Henry S. Randolph and Alice Maloney, director and associate director of the Department of the Rural Church.

This manual represents a thorough study of all phases of rural life and their relation to the church. The first chapters set forth comprehensively the significance of the rural church in the world of today and the problems and trends in rural life affecting it. An account of the constructive part social and economic agencies are playing in rural life is also given.

Following sections define the responsibilities of the Presbyterian Rural Church, including "Rural Church Leadership Training"; "Organization and Administration of the Larger Parish"; "Yoked Fields"; "Interdenominational Cooperation"; "Worship in the Rural Parish"; "Evangelism"; "Christian Education"; "Stewardship and Finance"; "Publicity"; and "Church Buildings and Landscaping."

A list of suggested reading materials follows each chapter of the *Manual.* Samples of "Achievement Goals" and "A Program for Rural Church Advance" are given in the Appendix.

This book should prove an effective "tool" for rural church leaders. It is the hope of those who prepared it that it may be "helpful in building strong and distinguished churches in rural America." It may be procured from the Department of Rural Church, Presbyterian Church, U.S.A., 156 Fifth Avenue, New York 10, N. Y., for $1.00.

The New Localism

• The things most worth while are one's own hearth and neighborhood.

We should make our own home and neighborhood the most democratic, the most beautiful and the holiest in the world.

The children now growing up should become devout gardeners or architects or park architects or teachers of dancing in the Greek spirit or musicians or novelists or poets or story writers or craftsmen or woodcarvers or dramatists or actors or singers.

They should find their talent and nurse it industriously.

They should believe in every possible application to art theory of the thoughts of the Declaration of Independence and Lincoln's Gettysburg Address.

They should, if led by the spirit, wander over the whole nation in search of the secret of democratic beauty with their hearts, at the same time filled to overflowing with the righteousness of God.

Then they should come back to their own hearth and neighborhood and gather a little circle of their own sort of workers about them and strive to make the neighborhood and home more beautiful and democratic and holy with their special art. . . .

They should labor in their little circle, expecting neither reward nor honors. . . .

In their darkest hours they should be made strong by the vision of a completely beautiful neighborhood and the passion for a completely democratic act.

Their reason for living should be that joy in beauty which no wounds can take away, and that joy in the love of God which no crucifixion can end.

—*Vachel Lindsay*

(From "the new creed of a beggar by that vain and foolish mendicant Nicholas Vachel Lindsay . . . It is his intention to carry this gospel across the country, beginning June, 1912, returning in due time.")

The Food and Agriculture Organization

• The Food and Agriculture Organization was the first "specialized agency" to be established by the United Nations. The nations called a conference on Food and Agriculture at Hot Springs, Va., in 1943. The conference set up an Interim Commission to make plans for a permanent constitution for the Food and Agriculture Organization. The constitution was drawn up and submitted to the governments. After the constitution had been accepted by twenty governments, the first conference of the Food and Agriculture Organization was called at Quebec in 1945.

Technical Assistance

The F.A.O. has emphasized the method of technical assistance. It has sent numerous teams of specialists into many countries desiring special aid. These teams of technicians are sent only on request. F.O.A. is authorized to render technical assistance whenever the objective of the nation making the request is one or more of the following: To bring new land under cultivation, to improve yields of land already cultivated, to reduce costs of production, to improve the efficiency of international distribution, to raise levels of consumption, to better living conditions in rural areas.

The F.A.O. also makes numerous studies and promotes both national and international action. Its staff continually reviews data on food and agricultural conditions. It supplies the member governments with information on nutrition, farming, forestry and fisheries. Its staff has made appraisals and forecasts of the production, distribution and consumption of farm products.

The F.A.O. functions through a conference of delegates from all the member nations; a council of representatives of eighteen member nations which supervises the Organization between sessions of the conference; committees and commissions as may be set up from time to time; the director-general and the staff.

The Conference has met annually, but will hereafter be in session every two years. It is the policy making body. In it every nation has one vote. The Conference may also draw up conventions or agreements relating to food and agriculture and submit them to the member nations.

The Council of the F.A.O., in addition to its supervisory duties, may recommend to the member nations or to other international agencies whatever measures it considers necessary to improve the food and agriculture situation. The Council also directs the work of the committees.

The Secretariat provides fact-finding, advisory and technical services to member governments, and arranges all meetings of the Organization.

There are standing committees on agriculture, statistics, economics, fisheries, forestry, rural welfare, nutrition. These advise the director-general on the work of the technical divisions of the Organization.

The temporary headquarters is in Washington, D. C. The Conference of the F.A.O. voted in 1949 to locate the permanent headquarters in Rome. The change is not expected to take place until 1951.

Norris E. Dodd, former Under-Secretary of Agriculture of the United States, is director-general. He succeeded Sir John Boyd Orr, of the United Kingdom. who was the first director-general.

A Turning Point

Mr. Dodd reported in the United Nations Bulletin of January 15, 1950, that in the year 1949 there was a "turning point" in world food production. "The nations were able in this year to bring total supplies back to the pre-war amount for the first time."

Because populations have kept on increasing, "the amount of food available to each person is still below the pre-war average which, of course, even then was inadequate.

"This means that millions—an estimated half of mankind—are hungry and poorly clothed and housed, and lack even hope to sustain them.

"The task before us, that of raising this multitude of the underprivileged to a better standard of living, will be much more prodigious than anything we have done before." The task may be regarded as one of "moral recompense for war in the waging of peace." The whole effort has in it "the seeds of becoming the biggest and most hopeful movement of modern times."

"Down to earth approaches" are being made by the F.A.O. to this task of feeding a hungry world.

Projects

The F.A.O. has launched projects in breeding to improve plants of rice, and has started the scientific cataloging of varieties of rice.

Joint research and control operations will be carried out this year in nations in which the locust destroys crops of farmers.

Stimulation of conservation of forests, of improved protection and distribution of forestry products, has been initiated in the Far East, Latin America and Europe.

F.A.O. has helped to develop new vaccines against rinderpest, a deadly virus disease of bovine animals that is widespread in Asia and Africa. There is now every reason to believe that the disease can be altogether eradicated. Such an achievement would in itself greatly increase the production of animal products where this is especially needed.

"Considerable work" has also been done by F.A.O. on control of hog cholera, foot and mouth disease, tuberculosis in cattle, and Newcastle disease in poultry.

In Europe a project in hybrid-maize breeding is in its third year. F.A.O. systematically exchanges information on it among the nations cooperating.

A catalog of genetic stocks, in lay language a catalog of all varieties of important food plants, is being compiled by F.A.O. throughout the whole world.

World-Wide Service

Another world-wide service is the assembling of a stock of seeds of out-

nding varieties of cereals, grasses, gumes, vegetables, and "oil seeds." he stock is maintained at Washing- n and samples are distributed for perimental purposes to plant eeders around the world.

The F.A.O. Conference in 1949 commended that every member vernment establish an agricultural tension service.

F.A.O. ended its fourth year with ; member nations, a gain of fifty er cent over the figure of 1945. Many non-governmental organiza- ons appoint representatives who at- nd the conferences as observers. In 949, both the Roman Catholic hurch and the Commission of the hurches on International Affairs of ne World Council of Churches and ne International Missionary Coun- il had observers at the Conference.

urplus and Hunger

At the close of the 1949 Confer- nce, Mr. Dodd, a practical man who as a farm operator in Oregon be- ore he became Under-Secretary of griculture of the U.S., bluntly tated to the representatives of the ations assembled that they had ailed to deal effectively with the aradox of surplus and famine that onfronted the world. The staff of he F.A.O. had worked out a plan or an International Commodity Clearing House, which would have nabled the nations with surpluses o sell them to nations with food hortages, payments to be made in he currencies of the purchasing na- ions. A difficult problem arises be- ause the "dollar countries" have he surpluses, and the "soft-currency ountries" want to buy them.

The F.A.O. Conference did not approve of I.C.C.H. The United States did not give its approval. A large appropriation from Congress would have been necessary to start and maintain the program. The F.A.O. Conference instead appointed a new Committee on Commodity Problems, which will endeavor to effect arrangements between govern- ments for distributing surplus agri- cultural commodities to needy coun- tries.

—B. Y. L.

The Jewish Agricultural Society

• The managing director of The Jewish Agricultural Society, Dr. Gabriel Davidson, has prepared a fiftieth anniversary report of the organization's work since its founding in 1900. Dr. Davidson has been associated with the Society for forty-three of its fifty years, and has been its executive director for thirty-three years.

This review of The Jewish Agricultural Society's work for half a century is prefaced by a tribute to Baron Maurice de Hirsch, philanthropist and staunch advocate of farming as an occupation for the Jewish masses, without whose beneficence The Jewish Agricultural Society would never have been founded.

Maurice de Hirsch was born in Munich in 1831, the third of the line to bear the title Baron. A man of great wealth, his philanthropies have enriched the lives of thousands of needy people. The work Baron de Hirsch set in motion to enable Jews to find peace and security on farms in the United States still goes on. In 1949, 271 Jewish families were settled on farms, according to the report. 162 of these were new farmers who required settlement loans aggregating $408,200. The others were able to finance themselves.

Although founded in 1900, the first decade of the Society's work was a period of experimentation. Since 1919, however, it has settled 30,020 families on farms in eighteen states. This figure does not include the many families who have been helped by the Society in other ways. In addition to settling families on farms and assisting in the financing of them, the Society has a staff of agricultural experts who bring the latest information to districts where there are Jewish farmers.

The Society's objective is to make more and better Jewish farmers. Since 1900 it has loaned a total of $11,500,000 to Jewish farmers in forty-one states, of which $560,625 was loaned in 1949. The Society's loans are made on smaller margins of equity than is acceptable to other loan agencies, and repayment is usually spread over a longer period of time. It is significant that the fiftieth year was the most active one in the history of The Jewish Agricultural Society.

Fiftieth Anniversary

• The prairie town of Hawley, Minnesota, recently celebrated the fiftieth anniversary of its Lutheran minister, the Rev. S. G. Hauge. Flags and bunting festooned the streets and parties and special church services commemorated the devotion of this minister to one parish.

The Christian Herald tells the story of this remarkable ministry in an article entitled "Green Pastures on the Prairie," by Doron K. Antrim. The writer tells us that Pastor Hauge has seen his parish "emerge from a rough-and-ready prairie outpost into a town that is a model of civic order, where there is not even a jail and where its people have attained a neighborliness and brotherliness that is rare indeed." Of the 2,000 people married by Pastor Hauge, only three couples have been divorced. He says this extraordinary record is due largely to his "confirmation instructions."

This seventy-five year old minister and his wife also celebrated their golden wedding anniversary last summer. They have had a full, rich life in the Hawley parish, and say that they'd do it again.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Preach Christ and Plant Corn!

R. HOWARD PORTER

• We all know the story of the farm boy confronted with the problem of whether the fleecy clouds that shaped the letters P.C. in the sky were a vision instructing him to leave the farm and "preach Christ" or whether his father was right in maintaining they meant he should get on with the task at hand—planting corn. At the Jandira School, Brazil, there is no such conflict. You do both.

Twenty miles from the city of Sao Paulo on the Sorocabana railway is the little village of Jandira and on one side of the railway is located one of the most interesting schools in Brazil. It is called J.M.C. for Jose Manual de Conceicoa, the name of an ex-priest of the Roman Church, who in 1865 was the first Brazilian to be ordained to the ministry of the Presbyterian Church.

The school was founded in February 1928 by the joint efforts of the Presbyterian Board of Foreign Missions, U.S.A., Mackenzie College, the Missions of the Southern Presbyterian Church, U.S., the National Presbyterian Church of Brazil and the Independent Presbyterian Church.

Agricultural Program

The school owns sixty hectares (150 acres) of land which is mostly hills and narrow valleys, including about twenty acres of bottom land that is mostly a peat soil. Until recently only a very small part of the land has been in cultivation, and that mostly with vegetables in the low land and some corn on the slopes.

Within the past two years the school has embarked on a program of land utilization and diversified cropping. The aim is to develop the land so that it will produce vegetables, meat and milk for the students and faculty of the school. On the hill land plans have been made to sow improved grasses that will increase the grazing area for dairy cows.

A beginning has been made with terracing and contouring of the slopes where corn, beans, sorghum, soybeans, sweet potatoes, mandioca and other crops can be planted. Rotations must be worked out using velvet beans, pigeon peas and Crotolaria as legumes to provide nitrogen and organic matter for the soil. As the productivity of the land increases it will be possible to grow more hogs for meat and lard.

Saving Seed

In the bottom land, rice is grown in the summer time. As more of that area is cleared of stumps and drainage ditches are constructed, it will be possible to produce more rice than the school needs. In the winter months (dry period), from late March to August and September, it is possible to grow oats, wheat, rye, potatoes, broad beans, field peas and many vegetables such as cabbage, carrots, cauliflower, broccoli, lettuce, beets, Swiss chard, peas, radishes, onions, garlic, endive and a leaf vegetable which resembles kale. From most of these crops it is possible to save seed for the following year. Tropical sweet corn may be planted in June or July and green corn is ready for the table by October.

It has been the privilege of the writer to assist in the new agricultural developments at the school by supplying seed and information about crops, varieties, rotations and cultivation.

Equipment Needed

The principal drawback at present is lack of farm power, and an effort is being made to obtain funds for a cub tractor with such attachments as a disc plow, harrow, terracer, planter and cultivator. If this equipment can be obtained it will be possible to increase materially the productivity of the farm to the point where the school can be more self-supporting than at present.

This year twenty-eight boys are enrolled as night-school students and they work in the field during the day. When more land is prepared for cropping it will be possible to give more work to students because the income from planted crops will be increased. This will not only help many worthy young men to obtain an education but it will teach them better agriculture and when they go back to their home communities they will be able not only to teach better Christian living but better agriculture as well.

The school at Jandira thus can have a greater influence on the religious, social and economic life of the Brazilian people.

Rural School Buildings

• Those who have responsibility for planning adequate rural school buildings will find the book, *Planning Rural Community School Buildings,* suggestive and of great assistance. The book includes plans for entire buildings, for classrooms, and for a wide variety of facilities. Most of the drawings are to scale, and helpful suggestions are given for modification to fit individual community needs.

Planning Rural Community School Buildings represents the combined thinking of a large group of educators, laymen and architects throughout the country. It may be procured from the Bureau of Publications, Teachers College, Columbia University, New York, N. Y., for $3.75.

Rural Church Programs

• The Commission on the Town and Country Church of the Evangelical United Brethren Church has recently published three leaflets which bear upon various aspects of the program of the rural church. They are:

Rural Laymen and the Program of Their Churches, by C. R. Swartz;

Shepherds in the Fields, by John W. Bench;

Stewardship and Finance in the Town and Country Church, by Benjamin H. Cain.

These pamphlets may be procured from Dr. Benjamin H. Cain, Evangelical United Brethren Church, 1426 U. B. Building, Dayton 2, Ohio, for 5c per copy, or $3.50 per hundred copies.

Visual Aids and Rural Work

JOHN PEACOCK

In 1935, while curate in a large y parish, I started to experiment th visual aids in religious educa-n. I learned the hard way, by al and error. The Harmon Foun-tion (N. Y.) and the Yale Divinity hool seemed to be doing good work producing 16mm silent films, so bought several of their films to e in our school and to rent to hers. We bought a record player tachment which enabled us to pro-de the musical background neces-ry for a good showing.

While we were experimenting ith 16 and 8mm films, we were try-g to produce our own 36mm slides. Also, we used still pictures a great eal, and had a special moving car-er made so that framed pictures ould be carried easily from class to ass.

Then, I came out to the country. What could I do with my slides and rojector out here? What price films ow? However, this parish had a ood hall (in fact, two), and surely he smaller groups would be easier o work with?

For about five years I was bogged own by my inexperience with rural ays plus the fact that I was just a locum tenens" during the war. Then I took stock of my visual aids nd found that I had collected about hree hundred 35mm Kodachromes —all secular and all my own work. I till had about eighty single frame olored religious slides and an SVE rojector. The 16mm sound film ituation was still poor, and the si-ent film situation was worse.

Then I came across the Webster Wire Recorder. After a month's ex-perimentation I saw what I thought, nd still think, was "light." I have leveloped this idea until it seems nearly perfect. It is very simple and s based on the "new" theology. The recorded talk, with music and sound effects, like radio, is the important part; the pictures assist only. This is he least expensive type of projected visual aid, to date. The religious pictures show the source of the Christian principle or practice; the secular pictures show the application of those principles. I now produce my own visual aids for our own local needs, and have proved that they work.

—Reprinted from
The Church, Farm and Town

Rural Community Gets Doctor

• Fabius, a rural community in Onandaga County, N. Y. (seventeen miles north of Syracuse), has solved the problem of persuading a much needed doctor to settle there by forming a corporation and issuing stock to its residents. $9,000 has been raised in this way, enabling the Fabius Home Realty Corporation to buy and improve a twelve-room house.

Now the 600 residents of this community do not have to travel from eight to fifteen miles for medical care, for Dr. Joseph Brudny, a native of Poland who came to this country from Germany in 1948 under the D.P. quota, has settled in Fabius with his wife and two-year-old daughter. If after a year he still likes his new community, he can buy the house.

Loans for Rural Telephone Facilities

• In 1949 Congress amended the Rural Electrification Act of 1936 by authorizing loans by the Rural Electrification Administration for "improvement, expansion, construction, acquisition, and operation of facilities to render telephone service."

Private-stock companies, cooperatives and individuals may apply for loans. "Rural" under this law means open country and centers of population having less than 1,500 population.

For one year, priority is granted to applications for loans from existing systems. Thereafter, preference will be given to cooperative, mutual or non-profit membership organizations.

Gilbert White of Selborne

He lived in solitude—'midst trees and flowers,
Life's sunshine mingling with its passing showers;
No storms to startle, and few clouds to shade,
The even path his Christian virtues made.
Yet not alone he lived! Soft voices near,
With whisper'd sweetness, soothed the good man's ear;
He heard them murmuring through the distant trees,
While, softly wafted on the summer breeze,
The hum of insects and the song of birds
Spoke to his heart in tones more sweet than words.

Him in those quiet shades the poor might bless,
Though few intruded on his loneliness;
He fed the hungry, pitied the distress'd,
And smooth'd their path to everlasting rest.
Thus hearing Nature speak in every sound,
Goodness and love in all her works he found,
Sermons in stones and in the running brooks;
Wisdom far wiser than in printed books,
And in the silence of his calm abode
In nature's works he worshipp'd nature's God!

—MATILDA HOUSTOUN

Report from Rural China

• The church work at Wuhu continues about as usual with attendance growing in our own (Disciples) and other churches. There is still no religious work possible in the schools but we contact the students outside of class hours in our home and at the church.

At a meeting held recently by rural women living not more than two miles from our city limits, only one of the one hundred and seventy women present could read the newspaper. This was our language teacher. Her husband conducts a school

for forty children in their small mud home in their family village. About half of these children are too poor to pay any tuition, and most of the others can pay only a small amount. It is in a very real sense a mission school, with Mr. and Mrs. Jau maintaining it from their own meager resources.

In addition, Mrs. Jau has opened a class to teach reading and writing for thirty young women who come to her home six evenings a week for two hours of instruction. She receives no salary for this. Small gifts which we have received have provided oil for the lamp, notebooks, brush pens, textbooks and a bell to call the class together because there is no clock in the village.

A recent undertaking in which our church cooperated voluntarily with Government agencies has been the gathering of the beggars from the street and providing central feeding and housing. Work such as road repair, making of straw sandals and soles for cloth shoes and street sweeping has been given those who are able to work.

—HUBERT AND HARRIETT REYNOLDS

The Future of Rural Youth

• A summarization of the report of the Annual Conference of the Alliance for Guidance of Rural Youth, written by M. M. Chambers of the American Council on Education, was published in a recent issue of *School and Society,* 15 Amsterdam Avenue, New York 23, N. Y.

The Alliance for Guidance of Rural Youth is a national organization of thirty-five years' standing which is especially concerned with the practical aspects of community organization to improve the prospects of rural young people. The scope is not confined to any one technical specialty or any one aspect of human development.

An outstanding feature of the 1949 conference was the participation of key persons from widely distributed rural communities who sought to devise ways and means of improving the educational and occupational opportunities, recreational facilities, and health standards of our rural youth.

The American Institute of Cooperation

KARL D. BUTLER

• The farmers of America own and control a unique university—"the American Institute of Cooperation." The Institute has broad support from all segments of agriculture and is an outstanding example of how farmers are cooperating on a national basis to deal with problems common to all.

Farm people and their organizations are keenly interested in the Institute since it provides a medium through which all ideas, all opinions, and all shades of thought having to do with continued improvement of American agriculture are expressed without being limited or compromised by organizational policies.

In sharp contrast with many other organizations, the Institute is not a policy-making body; it engages in no legislative activity, and is bound by no resolutions. It is a non-profit, non-partisan, educational agency sponsored by leaders from the land-grant colleges, cooperatives and other farm organizations. Its budget is made up from annual investments of more than 1,000 farmer cooperatives and other farm organizations in all parts of the United States.

The Institute's only commodities are education and information. It does not engage in the business of purchasing farm supplies or marketing farm products. The Institute operates on the basis that the farmer cooperative is a way of doing business—and a very important part of the American economy.

The Institute's Goals

The Institute functions with a small staff, part of which serves on a consultant and part-time basis. There are three basic goals. Probably the best summary of these has been stated by William I. Myers, Dean of the New York State College of Agriculture, Cornell University, Ithaca, N. Y. Dean Myers is also chairman of the Institute's Board of 51 trustees:

I. Better Informed Cooperative Personnel

This is of first consideration. A fully informed directorship and local leadership paves the way for an informed membership. The Institute provides the means for cooperative leaders to exchange ideas, to work together on common problems, and to get a clearer view of the over-all cooperative picture.

II. Better Informed Cooperative Members

It is well known that an informed member of a good cooperative will use that cooperative voluntarily—the more he uses it this way the more he helps himself and the more he builds the organization.

In its program to stimulate additional participation and understanding on the part of cooperative members, the Institute works through cooperative leaders rather than attempting to go directly to the membership. In this way, it can utilize and help strengthen local machinery, thereby making possible maximum accomplishments with a small staff.

The Institute also places considerable emphasis upon making it possible for farm boys and girls—the farmers and farm women of tomorrow—to have an opportunity to study cooperative fundamentals and to learn in school about cooperative marketing and purchasing as well as about farm production.

III. A Better Informed General Public

Cooperatives cannot live to themselves alone and as semi-public institutions they have a responsibility to tell their true story to the public. The Institute serves as a place where those interested in cooperatives can come for the facts. The Institute stimulates public interest in cooperation through speakers and through open discussions.

How the Institute Operates

The Institute serves to stimulate cooperative thinking. It gives counsel, and helps transplant ideas among farm and other organizations.

he Institute cooperates with the nd-grant colleges, schools of busi-ess administration, the Extension rvice, youth groups, the National ducation Association, the American ocational Association, and other lucational organizations.

It works closely with the coopera-ves themselves, in an effort to bring out an exchange of ideas beneficial all of agriculture. Its staff devel-s opportunities to meet with var-us other business, labor, cultural, lucational and religious groups.

To be a member of the American nstitute of Cooperation, the by-laws ay: "Each organization to be eli-ible to membership shall have for s purposes those pertaining to the eld of agriculture in at least one of s phases."

outh Education

An important phase of the Insti-ute's program is its work with young eople. The Institute actively works vith organized youth groups of exist-ng agencies such as the Future armers of America, 4-H Clubs, Fu-ure Homemakers, Young Farmers, eterans' Institutional On-Farm raining, The Boy Scouts of Amer-ca, cooperatives and others. Some armer cooperatives have their own rganized youth groups.

Public School Education

School administrators and teach-rs, particularly those operating in the field of rural education, frequent-ly seek the aid of the Institute to supplement their teaching programs. The Institute assists them in many ways, but specifically in helping them to acquire an understanding of farmer cooperatives, what they contribute to the community, and how they fit into the general eco-nomic pattern.

Education in Colleges and Schools of Business Administration

Each land-grant college offers at least one or more courses in the field of cooperative marketing. The ex-tension service also is active in this field. In addition, short courses and correspondence courses are given.

The Institute staff also meets with directors and the staffs of Schools of Business Administration and other colleges to assist them in understanding cooperatives as a way of doing business.

Public Information

The Institute serves the nation's newspapers, radio stations, farm magazines, and other media for disseminating information, by helping them tell the story of farmer cooperatives to the general public.

The Annual Institute

The Institute's most important event of the year is its annual summer session. This is an intensive week's meeting, usually held on the campus of a land-grant college. The program is carefully planned and prepared through the assistance of a national committee.

The entire session is organized to bring out the best thinking available, to exchange ideas, and to stimulate further research and education in all phases of farmer cooperative activity.

Selected List of Rural Fiction

Compiled by Caroline Sherman

Arnow, Harriette. *Hunter's Horn.* 508 pp. Macmillan Company, New York. $3.50.

Can claim a place among the best rural fiction. It has vivid storytelling, animated and very real characters, humor and compassion, and excellent writing and word painting. The setting is deep in the Southern Appalachians and the time is in the 1930's.

Carroll, Gladys Hasty. *West of the Hill.* 248 pp. Macmillan Company, New York. $3.00.

The story is of the awakening of a backward and isolated community in Maine a generation ago, but it has clear implications for today as to the power of good and the necessity for brotherhood.

Feikema, Feike. *The Primitive.* 460 pp. Doubleday Co., New York. $3.50.

First in a projected robust trilogy which is to carry a young contemporary giant of rural Iowa through the struggles of developing mind and manhood. This volume covers his stumbling but revealing years at a small midwestern college.

Gipson, Fred. *Hound-Dog Man.* 247 pp. Harper & Brothers, New York. $2.50.

Footloose, irresponsible, and fun-loving Texan, this man is a Pied Piper for restless boys and hunting hounds. But he does not limit his adventures to them as he roams his native swamps and hamlets, for party-gatherings and home-cooked dinners draw him like magnets.

Guthrie, A. B. *The Way West.* 340 pp. William Sloane Associates, New York. $3.50.

Taken together with *The Big Sky* (by same author in 1947), we have a very human saga of broad sweep and effective writing that carries our western country through the eras of the untamed hunting and trapping mountain men and then the great trek to Oregon. If followed by others of the historical chain they should not be missed.

Ogilvie, Elizabeth. *Rowan Head.* 301 pp. Whittlesey House (McGraw-Hill Book Co., Inc.), New York. $3.00.

Dramatic tale of suspense and intensity that is conditioned by its isolated setting on a noble headland of the Maine Coast and a fanatical devotion to all the headland has stood for. But shipbuilding and the forest rather than farming support the leading family and the neighborhood.

Three-Way Church

• The Missouri River Project is bringing Christian factors together at Pickstown, South Dakota, where the United States Government has built a church for the alternate worship of Catholics, Lutherans, and other Protestants.

A summer issue of *Farm Journal,* Philadelphia, Pa., gives a description of this church. It has a revolving stage or rostrum which is divided into three sections—one a Catholic altar; one a Lutheran altar; and one a "community" pulpit. When one

altar or pulpit is in use, the others revolve out of sight.

Might not this idea be used in some rural communities?

Prayers at Table

Almighty God, who dost feed our bodies with daily food, feed Thou our spirits with Thy heavenly grace, that we may truly serve Thee, through Christ our Lord. *Amen.*

«««»»

For all the blessings of our daily life we give Thee thanks, O God; by this food strengthen us to do Thy will, through Christ. *Amen.*

«««»»

O God, who hast done wondrously to give us of Thy bounty in the blessings of the earth, grant us also a full measure of the blessings of Thy heavenly Kingdom, through Christ. *Amen.*

«««»»

We give Thee thanks, for life and all its blessings. Give Thou this food to nourish our bodies, and Thy Word of Truth to feed our inner selves. *Amen.*

«««»»

Almighty God, Thou art the source of all things good. We are truly grateful for these gifts, and we pray that Thou will crown them with Thy spiritual presence. *Amen.*

«««»»

May Thy Spirit of Good fill all our hearts as we receive this food. Grant that we in turn will seek to do our part today in providing clothing, shelter and food for the poor. As we continually receive from Thee may our hands and hearts be quick to share these gifts with others less fortunate. *Amen.*

«««»»

Almighty God our Father, we seek in vain to put into words the gratitude we feel for all thy goodness. We thank Thee for the energy in food and for the energy of spirit that flows from Thee to help us always. We thank Thee for the wisdom on which we may draw for right decisions. We thank Thee for Thy constant guiding care. *Amen.*

—Reprinted from
The Intercollegian

Book Reviews

The Handicapped Child: A Guide for Parents. By Edith M. Stern with Elsa Cantendyck. A. A. Wyn, New York. 1950. $2.00.

This is a long-needed book which should be in the hands of parents of handicapped children, and available to ministers. Without minding words, the authors say, "As the parent of a handicapped child you have one of the hardest of all crosses to bear." They know full well that detailed advice about each individual child cannot come from a book, but must be secured from doctors and other professional persons who know the child. Yet a book may accomplish one basically important thing, "give direction by establishing attitudes." Along with many excellent concrete suggestions, this is what their simply and clearly written volume succeeds in doing.

The background and experience of the authors guarantee the authoritative nature of the discussion. Edith M. Stern is author of many other books and articles including *Mental Illness: A Guide to the Family.* Elsa Cantendyck is on the staff of the U. S. Children's Bureau.

Following a chapter on parents' attitudes and feelings, the book deals successively with the child who is crippled, who has cerebral palsy, who has epilepsy, who is blind or partially sighted, who is deaf or hard of hearing, who is retarded or mentally deficient, who has a speech handicap, who has rheumatic fever or some other long illness. Some specific information is given about each type of handicap. But the main thrust is to deal with attitudes of parents toward their children.

Not only will it be valuable for a parent to read the section dealing with the kind of handicap his child has. By comparing this with others who have different handicaps, he can gain legitimate reassurance and a sense of perspective about what is, in the authors' words, a shadow but far from a blackout.

—Seward Hiltner

The Diary of a Country Parson. By James Woodeforde. Oxford University Press, New York. 1950. $2.45.

The selections from five volumes of the diary of James Woodeforde (1740-1803) are made by John B. Beresford. It now appears as No. 514 of the World's Classics in a "double" volume. The original published diary ran to five volumes.

These excerpts give the notations and reflections of a skilled diarist for each of forty-four years, from the time Woodeforde was eighteen years of age until he died at sixty-two. They convey the atmosphere and continuity of normal life.

Many people write diaries. Few have sufficient art to have their diaries recorded in literature. As John Beresford says in his Introduction: "The form and pressure of the time can only be conveyed by a rare combination of faculties—a peculiar interest in life itself, a sense of proportion, an innate understanding of the fundamental importance of little things in the make-up of life, a deep sense of truth and the power to convey its impression in compendious phrase."

Much of parish life parades through these pages. The significance of incidents is impressed upon the reader in the briefest phrase. Here is human life in the immemorial villages of England through the eyes of an observing parson.

—Benson Y. Landis

Columbia Convocation

• The seventh annual National Convocation on the Church in Town and Country will be held at Columbia, Missouri, November 7-9, 1950. We hope you will plan to be with us.

Such speakers as Carl C. Taylor, U.S. Department of Agriculture, Raymond W. Miller, Food and Agriculture Organization of the United Nations, Carl Hutchinson, Ohio Farm Bureau, and Victor Obenhaus, Chicago Theological Seminary, are scheduled to address the Convocation.

A report of the Convocation will be published. Tentative plans are for it to be printed in the February issue of this periodical.